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# The Christian Socialist

**The Golden Rule Against the Rule of Go**

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## Then and Now

**Written for the Christian Socialist by M. Kathryn Spiers**

I was huddled over the fire last night,
Feeling so worn and old!
I'd been sifting ashes and splitting wood
Outside, in the bitter cold.
The coal was poor and the fire was slow,
So I wrapped me in granny's shawl—
Dear granny! whose home-like, pictured face
Gazed on me from the wall.
Oh, granny had known what toil was like,
And never was known to shirk.
The wool in her shawl she had carded and spun
And woven with cunning work.
In the lore of her day she was well equipped,
As well as had need to be,
For nothing they wore, or ate, or used,
Was "made by machinery."
In a township of full twenty homes,
Full peer of the best was she,
In the skill of needle and wheel and loom,
And household cookery.
But she was strong, while I am weak
From poisoned food and air,
And though she worked with might and main,
She knew no corroding care.
For hers were the days when labor meant
health,
And only the idle were weak;
Less often than now was the woman of wealth
The one with the ruddy cheek.
And hers were the days when those who toiled,
Possessed what their toil brought forth;
When the mockers of God, who "add field to
field,"
Not yet held all the earth.
When land was abundant and free, the men
Who reap where they have not sown,
Could not reach to all parts of the earth as
now—
Alas! that those days are flown.

* * * * *

Outside the stars shone coldly down,
In the waning of the year,
And I, by the fire, in granny's shawl,
Shook in the clutch of fear —
For the post had brought me no letter that
day
From my boy, away in the mines,
And when had he failed, as pay-day came,
To send, with his wage, a few lines?
But I tried to scoff my fears away
And think upon happier days;
They were far behind, but if John were safe,
My heart would be full of praise.

* * * * *

Lulled by the fire's increasing warmth,
Though hungry and ill at ease,
I slipped away in Sleep's loving arms,
And borrowed her Care's surcease;
And lo! at once, Time backward fled,
(By the magic of granny's shawl?)
And granny herself stepped out of the frame
Above me on the wall.
Rosy and young and straight as a pine,
She opened the cabin door,
And the moonlight came flooding in to meet
The firelight on the floor.
The children were snug in their trundle beds,
As their sire strode in to the fire,
And piled the logs upon the hearth,
Where the flames leaped high and higher.
"Have ye read the paper that mother sent
From Massachusetts Bay?"
My grandsire asked his rosy mate—
Not then "Grandmother" gray!
"There's somethin' there 'bout a smutty rock
That's plentiful off somewhere;
'Twill burn like wood, with a hotter flame—
No market for wood off there!
I always hate to cut down a tree
That many a year has seen;
Where many a nesting bird has lived,
Under its leafy screen—
Unless it's to make a cabin floor,
Or some part of a home like this.
To shelter happy hearts like ours,
Must pay for the leaves they miss!"
The good wife laughed, as she kissed her
John—
"Yes, dear, I read the piece!
We'll have a chat while you cobble Jim's
shoes,
And I am carding the fleece.
Just stir the fire a little, John—
The frost will nip tonight—
'Twill save us candles while we work,
And I love the good firelight.
God makes trees grow to keep us warm
With fire as well as roof,
You silly oaf!" and fondly smiled,
As she uttered the reproof.
The good man drew the settle up
Into the firelight's glow,
And got his lasts and leather out,
His wax, and thread of tow,
And while the good wife carded wool
And chattered of the news,
He waxed his thread in thoughtful mood,
And stretched his rugged thews.
"Widow Carew came by today—
Guess what she had to tell!
(She said she would quilt me a comforter,
If you would clean out her well.)
Three new families are coming to town,
From down Connecticut way,
And the widow sold one-half of her farm
To the one that came on today.
And, John, we're bid to the raising next week,
Their house will be quite close by;
The name is Brown; there are children eight,
And the youngest just knee-high.
With twenty-nine children within three miles,
We surely a school must build—
Brown's sister has "kept" on the Eastern
Shore—
And John, the Whipples have "killed."
We must get some fresh meat for Granny
Carew—
She's pining for some broth,
And the widow's not thoughtful about such
things,
And to spend is always loth.
I'll never forget how she took our part
When father bade me wed
Old 'Skin-flint Wilson' or stay a maid—
I should never wed you, he said!"
And the matron gazed in her husband's eyes,
Her own alight with glee,
As, stretching out his brawny arm,
He took her to his knee.
(A little love-making is sance for toil,
And restful to the soul!
These were always lovers, my mother had said,
To the end of their earthly goal.)
"Now, John, I've chattered you nearly blind,
Pray, what are ye mulling now?
You're mum as an oyster, I declare,
And a pucker is in your brow!
I know ye are conning some new idea,
By the absent look in your eye,
And I'll let ye alone to think it out,
And tell it me bye and bye."
"Now, wife," (in my dream, my grandsire said)
"Of your news my thoughts are wove,
With here and there another thread,
From THE COLONY TREASURE
TROVE—
The paper, ye know, that mother sent.
I was up on the pasture hill today
To look for the brindle cow;
Todd comes at sun-up to take her away.
I've traded for that colt ye liked—
You can gentle him all ye please;
He's yours to ride to the raisings on,
[illegible]gs and quilting bees—
([illegible]! take care! ye jabbed that awl
C[illegible]nder my thumb-nail!
Just save your thanks till ye try him out,—
Kisses'll never fail!)
I was trying to tell ye what thoughts arose
In my mind on the pasture hill,
As I looked away down the valley broad,
Clear to Three Rivers mill.
Some day there'll be a city there,
Smithy and mill and store,
Schools, and churches with steeples tall,
Near where the rapids roar.
Cobblers there'll be to make the shoes,
And looms to weave the flax;
Where rivers abound the wheels will go 'round,
To furnish what any one lacks.
As I looked on the peaceful scene today,
The heart in my breast grew sad;
Why? I hardly know, but 'twas surely so,
Though mebbe I should have been glad.
Will folks happier be when those times are
come?
My heart mistrusts the day!
Will our children know the peace that is ours
When we have passed away?
Wealth will increase, temptations, too,
And factions will arise,
And evil men will seek to rule
And rob the meekly wise,
Who neither care for place or power,
But humbly wish to serve,
As bade our Lord to all who would
From righteousness not swerve.
Something my kinsman in England writ,
Keeps humming through my brain;
I surely hope it will never fit,
But it rises again, and again:

"'Ill fares the land, to hastening ills a prey,
When wealth accumulates, and men decay.'

Ye mind the lines." "Yes, John, indeed,"
The good wife slowly said;
"But why imagine sorrow
To come when we are dead?
The Good Book frowns on such as that,
And bids us trust in Him
Who hearkens when a sparrow falls.
Our eyes are not yet dim,
Our children are rosy, strong and well,
And we'll teach them the Lord to fear—
We may furnish the country a president,
Or a president's wife, my dear!
Don't shake your head, or look so grave!
See now, my stent is done,
And so is yours; now bank the fire—
We'll rise before the sun."
Great-grandsire Gray thereat arose
And pushed the settle back
To bank the fire, but dropped the tongs,
With sharp, resounding "thwack!"

* * * * *

I started up, but half-awake—
Some one was at the door,
And down the track across the road,
I heard the late mail roar.
"A letter at last—but not from John!
Thanks, Harry. Won't you come in?
You were kind to wait and bring it by,
And I'm glad you raised a din.
I was dreaming of days long, long gone by,
And Great-grandmother Gray.
Sit up to the fire; it is nearly out;
I'll mend it right away.
Now, where are my glasses? Well! I forgot—
This morning they broke in twain.
Will you read it for me? No secrets there'll
be.
Hark! to the wind—and rain!
Just give me the sense of the scrawl, at least.
You say it's from Johnnie's chum
Tad Wells? and he says they are out on strike?
Well, why do you look so dumb?
John spoke to a man and they rode him down?
Who are 'they'? and what does it mean?

The mounted policeman clubbed my boy
For speaking to Robley Dean?
Oh, it can't be true! Did they hurt him much?
So Robley refused to strike,
And John just told him that he was wrong,
Out on the open pike!
Is this the land of the stars and stripes?
Are reason and justice fled?
What is the matter?—oh, tell me, quick!
What! you say that my son is—DEAD?"

## WHAT IS CHRISTIANITY?

(Contributed.)

"Religion," says Tolstoi, "is truth and goodness." With this definition we agree, and the inquiry before us is to determine what new element was brought into religion, as thus defined, by Jesus Christ.

What was Jesus' mission and what is the essential content of Christianity. The church for long ages defied Christianity as dogma, it was something to be believed, creeds and statements to subscribe to. But we today deny that subscription to a creed makes a man a Christian. It may be of help in making him such, but the essence of Christianity is not dogma. A later definition of Christianity was that it was a code of morals, the living out in life of certain virtues. Now an upright life is an important thing, it will be one of the outcomes of a man being a Christian; but it is not the distinctive mark of Christianity. Christianity is relation to a person, to Jesus of Nazereth. The essential thing that makes us Christian or not is our relation to Him.

A careful study of the teachings of Jesus, or His early followers and best interpreters, will bear out this definition. Jesus made Christianity to hinge, not on any understanding of His Christology, or on any specific virtues in life, but in following Him. As Dr. Hansleitie of Germany well says, Jesus did not leave a creed or write a gospel; and this does not show that He was in error about His second advent, or that He did not intend to found a permanent religious movement, it shows that what He wanted to leave His followers was not a creed or teaching but Himself. The first Christians did not call themselves thus because of faith in what Jesus taught or said, but because He was the Son of God; and to follow in His steps not to believe about Him, was their duty. Creeds have value. As long as we have a church that thinks, those thoughts must be formulated into creeds, but we do object to any church making assent to its creed a condition of membership. The only creed in the early church was "do you believe Jesus of Nazereth is the Christ, and will you indicate a desire to follow Him by being baptized?"

And we believe that the creeds for today need not be much changed from this, our ideal would run somewhat as follows:

"This church is a brotherhood of men and women striving to follow Jesus Christ. Its conception of the Christ-life is that of the Master in His summary of His teachings into two commands, viz: to love God the Father, and man the brother, therefore—

"This church expects its members to—

"1—Assemble in social worship and in taking counsel together
Practice private devotion and meditation
Live upright lives before God.

"2—To deal righteously with their fellow men.
To work for just social conditions for all mankind."

The conception of this statement is, that whoever is a follower of Jesus is a Christian. Questions as to His metaphysical relations to God, or the ultimate destiny of mankind, and the like, are largely academic and not vital to the essence of Christianity. This conception is that Jesus summed up His whole teaching in two great commandments, love to God and love to man, which being analyzed is, that **Christianity has two things—a devotional content—a social service.**

For the culture of the first, public and private habits of devotion and a clean life are necessary. For the culture of the second, we believe that the highest form of love to our fellow men is that great fraternal love called **justice**, hence to deal justly with our fellows and to demand a social system that give justice to all, is the second half of Christianity.

There are two classes of students who study the teachings of Jesus and give as a result far different conception of the essence of Christianity. One school says, Jesus was the revealer of God, His gospel is one of spiritual redemption, to bring the human soul into right relations with God, His appeal and concern is with the individual, to inspire the life of every follower. This school clothes Christianity in the historic terms of the church, salvation, sin, heaven, atonement, etc. To secure men to repent and amend individual life it believes the mission of the church, it arouses zeal for its campaigns by the sentiment of evangelism, which are well expressed in one of its songs:

"There were ninty and nine that safely lay
In the shelter of the fold,
But one was out on the hills away,
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care."

To bring this straying one back to rectitude and personal piety they conceive to be the work and mission of Christianity.

But the other school students find Jesus was a Reformer, his chief concern was the reorganization of society, to relieve the lower classes from their wretched social condition, to relieve economical distress and deliver from oppression, these were the warp and woof of his gospel. The tests of the judgment he proclaimed will be, not lack of repentence for so-called sin, but disregard for human need, "inasmuch as ye did it not to the least of my brethren." This school of followers of Jesus would revise the "Ninety and Nine" and make it read:

"There are ninety and nine that live and die
In hunger and want and cold,
That one may live in luxury
And be wrapped in a silken fold.
Ninety and nine in hovels bare
And one in a mansion rich and fair."

To check this unequal distribution of the wealth of the world is Christianity.

Which of these schools of followers of Jesus are right?

The churches say one, social reformers say the other; but I believe the truth is that both are, yet each school emphasizes but a half message, and this is not being true to the Master. Jesus in his message had a spiritual content, the Fatherhood of God and Eternal Life were its expressions. But his message likewise had its social content, the Brotherhood of man, and the dignity of humanity were its expressions. The church has taught but half of Jesus' message, social reform would teach the other half; but the thing to do is, as Maurice so well said, **"Christianize Socialism and Socialize Christianity."**

Instead of alienation between the Christian church and social reform, they should meet each other in the spirit of Jesus.

The conventional church is like a man hobbling on one leg, and social reform in its exasperation at the church would combat all religion and hobble on the other. But the true kingdom of Jesus embraces both. The redemption of individual character and the reform of social organization go hand in hand in his teaching.

We must reconcile economic needs with Christian ideals. We could not have a Kingdom of God on earth, even though we had a society of redeemed saints, unless we right the economic wrongs at the base of our social system. Jesus recognized this, and his gospel is one half social; and the Hebrew prophets put it even stronger, for their conception of religion was two-thirds social: "Do justly, love mercy and walk humbly with God." The social and religious question are one, as Mazzini says: "Every political question is rapidly becoming a social question, and every social question is a religious question."

"And Lyman Abbott has well remarked: "If religion does not concern itself with humanity, humanity will not concern itself with religion." Ecclesiastical distinctions and theological nicities have nothing for men and women struggling with poverty. When Jesus walked the earth he moved through a world of human relations, and scattered social services by the way as he discoursed on divine love; and to make his message grip men, the church must cause him again to move among the poor and heavy laden, the burdened and blind and needy.

A Tufts College Professor recently spent a lecture proving that the message of Jesus was not economic but religious; on the other hand Prof. Herron would make an equally good argument to show that it was not religious but economic. The candid student will see that both men are right in part, that it was both economic and religious. And a Christianity true to Him will teach both love to God and Man, will care for a man, that is, both physically and spiritually.

The prophets to the poor are today saying, "Christianity is a program for economic reform, one world at a time is sufficient, the bread and butter question is the question, Jesus was a Syrian labor leader, Paul the first walking delegate, the early Christians were the first Socialists, the gospel is Sociological." The preachers to the churches are saying, "Christianity is a program to get to heaven, the next world is the real thing, the question of the soul's salvation is the question, Jesus was a sacrifice for sin, Paul a great ecclesiastic, the early Christians the first missionaries, the gospel is a question of eternal salvation."

Each position is a crude setting forth of the real message of Jesus, but they need to be placed side by side, they need to supplement each other. The first would say man is only a body, the second would say man is only a soul; and we know that man is both. One would look only to the sweet by and by, the other to the bitter now and now, when Jesus looked at both. The church would save a man's soul and forget his body, social reform would save his body and forget his soul, the true disciple of Jesus is he who will try to bring these two parties together. This will not be easy to do, for it is easy to be partisan, but hard to be true. We must remember that with Jesus himself, had He been but a religious teacher, the civic forces would not have put Him to death; and had He been not a partisan leader of the masses, the Pharisees would not have conspired against Him.

What sealed the fate of Jesus, says President Rhees, of Newton, "was that on one hand the Pharisees saw him a menace to their religion, and on the other the Sadducees saw him a menace to their state."

Jesus preached against social injustice and got the politicians after him. He preached against sham religion and got the ecclesiastics against him, and he was ground between two stones.

And so today the man who tries to broaden out both the church and social reform, will find the narrow minded in both places arrayed against him. **And yet the true prophets are those who will do this.**

The church must be taught the social side of Jesus' teaching, the social uprising must be taught that true religion has a real place in human life. As Dr. W. D. P. Bliss said last year, "religion has a real life function, the social side of life is not all of life." And yet he could well point out that the churches in their lack of interest in the social side of life had not in this country in the past 20 years done so much for humanity as the labor unions, and I believe he was right. For the church to be merely the inspirer of life is not enough; social action is demanded, and Christianity, if true to Jesus, must teach the application of his ethics to social as well as individual life. The modern world dates from about 125 years ago, when the great economic political and industrial changes brought about by the introduction of machinery and the French and American Revolutions took place. But the church has not broadened out its ethics, they are still confined to the person and the family.

The principle of co-operation and solidarity in men must be met by a message that shall emphasize social ethics. The masses are today not touched by the gospel because it is a class gospel preached down to them from above. Life today is not moved by it, because it is adapted to the life of 200 years ago.

**We must interpret Christianity as demanding not only personal holiness and rectitude, but social duty.** The philosophy that says make every individual right and society will be right, is not true; for the goodness of the parts does not make the goodness of the whole.

No general can affirm the success of his army on the valor of the individual soldiers, their success depends upon their **organization and adaptation**; no mechanic can teach the perfection of his machine from the perfection of its parts, **their adaptation and adjustment tells the story.** So, as an army is more than a mass of soldiers and a machine more than an aggregate of pieces, human society is more than an aggregate of individuals; and the Kingdom of God has to do not only with the individuals, but **with the architecture of society.** And the church which meets the demands of the times and which correctly interprets Christianity, will demand not merely the saving of individuals, but the saving of society, which requires not only goodness and truth in individuals but **just and righteous relations between them.**

# The Short Story

## JOSEPH WINTERS' REWARD

**Written for the Christian Socialist by J. H. Bristol**

The doctor had taken his departure. The last neighbor had gone away also, with the kind but threadbare statement, "If at any time you should need me, Mrs. Summers, just let me know, and we will do all we can for you."

Mrs. Summers thanked the gentleman as she responded back that "she hoped that they would be able to manage some how."

Turning, she entered the room where her husband lay suffering with a broken leg, caused by the running away of a young team of horses some three hours before our story opens. After a short consultation, Mrs. Summers came to her daughter saying, "Your papa says for you to harness one of the work horses to the road wagon and drive to the village and employ a hand. No matter who or what he may be. The hay must be put up whatever the cost may be. The going wage is one dollar and a half and board, but your papa says a good man is worth ten dollars per day just now, so you can bid up from one and a half, using your own judgment as to the capabilities of the man."

In a short time Miss Nettie Summers was on the road leading to the village. Briefly described, Miss Summers was what might be termed a beauty. Slightly below the medium size with a face of perfect Greecian contour shaded by the most luxuriant wavy tresses of dark brown hair. These points were scarcely noticed by either old acquaintances or strangers after they came close enough to read the truth and purity of soul and life, so plainly written in her ever-laughing clear brown eyes.

When within about one mile of the village she saw a young man coming along the road. He was carrying a small suitcase. She decided at once that this man must be looking for work, and as her business was to find some one who wanted work it was clearly her duty to speak to him.

"Please, sir, I am looking for a man to help us put up our hay. Will you come and work for us?" The young man addressed was a manly looking fellow with a bright open countenance, apparently twenty-two or three years of age, fully six feet in height and correspondingly broad of shoulders. To say he was surprised at being thus accosted in the brusk yet clearly agitated tones of the young lady would but mildly express it. He could not hide his astonishment, as he politely raised his hat, fully intending to explain to her that he was a college student out on a vacation.

"You see, sir," continued she, dextrously heading off the refusal she felt was coming; "my papa has met with an accident. The colts ran away this morning throwing him off the wagon and breaking one of his legs. This leaves mama and me to do the best we can. We have a boy employed now, but he cannot do the work alone. We will pay you any wages you ask if you will only come and help us. Please say you will come, sir, and I will turn around."

"Indeed I am not looking for work." But even as he spoke the thought came, "Why not go? The exercise is even better than tramping around, and then they need help."

Since beginning the conversation Nettie had regained her self-possession and answered:

"You will pardon me, please, if I have made a mistake. This hunting a farm hand is a new business to me. Extreme necessity is my excuse. I wish you could go, however."

"To tell the truth, I am not looking for work—am not even a laboring man—not that I am above work; I was born and brought up on a farm. However, if I should decide to assist you I would be obliged to return to the village to provide myself with suitable clothing. Might I ask where you live?"

"Two miles back on this road. But get in and I will take you back to the village and then to our home. My name is Summers—Nettie Summers."

"How odd. My name is Winters—Joseph Winters. There is always something between our names, either spring or fall."

Neither ever forgot this saying.

"Do you really think I will pass for a farmer, Miss Summers? If you do, I will do my best not to disappoint you."

He seated himself in the vehicle; and, as it does not take youth and innocence, combined with bright common sense, long to get acquainted, they were on a familiar footing before they reached the farm.

Mr. Winters proved an efficient farm hand. The crops were soon secured in good shape. The evenings, though short at this season of the year, were never so short but what the young people found time to sing a few of the popular Sunday School songs. It was plain to see that there was an attachment springing up between them, although as yet no word had been spoken. Mr. Summers, who was now able to walk about with the aid of a cane, was jealously watching the trend of affairs, not knowing whether to be pleased or not.

"Mr. Winters, I wish you would play and sing some patriotic pieces. Those pieces you and Nettie sing are well enough for children and church members, but us old hustlers want something to stir the blood."

"Very well, Mr. Summers. Please to remember, however, that it is at your request."

Extracting some leaflets from his pockets he spread that world renowned piece, the "Marseillaise," before him, playing and singing it as but few can. Mr. Summers was puzzled. He had never heard the words or tune before.

"That is thought by many to be the grandest patriotic air written up to the present time. This is my choice, however. Any help on this will be thankfully received, Miss Summers. This is a marching song—words and music by H. P. Moyer: 'Victory in Our Day.'"

If the singer surprised them with his rendition of the "Marseillaise" he doubly surprised them now. Nettie, catching the spirit of the singer, completely forgot herself, joining in on the second verse and continuing to the close. Mr. Summers listened attentively until nearly the close of the last verse where it reads, "Then cease your fruitless efforts now and try the Socialist way." A flush of anger came over the man's face.

"Oh! Isn't that just grand?" exclaimed Nettie.

"So you are a Socialist, Mr. Winters?"

"Yes, sir," was the quiet answer. "Socialism is Christianity applied."

"I might have known it. In fact all tramps and bums belong to that treasonable crew. Tomorrow morning I shall expect you to move on."

"Oh, papa! How can you be so cruel."

"Tonight would suit me better, Mr. Summers," said Mr. Winters, paying no heed to Nettie's remark. "I would illy rest on a bed I knew was begrudged me."

"Suit yourself, sir."

Their financial dealing was soon settled and Mr. Summers withdrew from the room.

"May I have these pieces of music, Mr. Winters?"

Joseph was bidding Mrs. Summers good bye. Going to Nettie's side and noting the pained expression so plainly written on her fair face, he forgot the time and the place as he said, "Certainly you may have those pieces of music. I leave much more, even my heart, with you."

Nettie turned pale for an instant. She felt she should surely faint. Suddenly reaction set in. Bravely she raised her tear-dimmed eyes to his and said: "I also give to you all a true woman can give."

"Be brave, Nettie; I must leave you for a season. The morn is breaking. Have no fears for me. I am surrounded by friends. We will surely meet again. Good bye."

* * * * *

The war was over. The battle of the ballots had been fought to a finish. A new emancipation day had been given to the world. The work of reconstruction was going on. Swords were being turned into ploughshares. All were busy. All were happy. The sun of Socialism was sending light and heat from its ethereal background upon a contented people. Word had been sent out that Rev. Joseph Winters would fill the pulpit in the little village of one of our western states.

"You must surely hear this man, Nettie," said Mrs. Banks to her cousin, Miss Summers, who was visiting at her home.

"I regard it a special providence that Mr. Winters should be with us next Sunday. He is not a regular preacher; but wherever he happens to be on a Sunday, there he preaches. He is working for the Government on some reconstruction measure."

"Then you are acquainted with him?" said Nettie.

"No, I cannot say that we are acquainted with him; but he has preached for us several times such kind loving sermons helping us to banish the evil of selfishness with which we of the old life are so permeated."

"Indeed I must go; you have greatly interested me in this Mr.—Winters, did you call him?"

"Yes, Winters. Joseph Winters."

The eventful Sunday came, a glorious day in early fall. Mr. and Mrs. Banks, accompanied by their guest, were among the large congregation assembled to hear the Socialist reconstructionist from Washington, D. C., proclaim the word of God. The services were throughout simple and touching. "Bear ye one another's burdens and so fulfill the law of Christ," Gal. 6:2, was the text.

At the close of the services the speaker came direct to Nettie and her friends.

"This is an unexpected pleasure, Miss Summers. Please explain how you come to be here in the west."

"I am visiting my cousin, Mrs. Banks. Permit me to introduce you," said she, as she formally introduced them.

A hearty invitation was extended by both Mrs. and Mr. Banks for Mr. Winters to go home with them—an invitation gladly accepted.

"How did you leave your father, Miss Summers?"

"Physically well for a man of his age, and mentally clothed in his right mind."

"Wonder of wonders! How did that come to pass?"

"We got caught in a street blockade in Schenectady, just before the great 'landslide' of '16 and were held there for over one hour listening to Guy Strickland. That must have caused the scales to fall from his eyes, as he asked me the next day if I ever heard from you. I told him, 'Yes, occasionally.'"

"'Well, tell him to come back. I am licked—threshed good and strong. And I want to tell him so.'"

"Why did you not write that to me?"

"You know why," said Nettie, blushing.

"When do you return home?"

"Next Tuesday."

"Would you object to my accompanying you?"

"Not in the least. There will be two coaches on the train," was her saucy reply. To which he quickly responded, "Also a blind baggage for such as we."

"I am glad I do not believe 'love is blind.'"

* * *

"Back home again, papa, and how is mama? See who I have brought with me."

"Ah, Mr. Winters, I am glad to see you.

First let me ask forgiveness for my hasty and unkind language when you left us ten years ago."

"Hut, tut, man; you have been freely pardoned for the last ten years. I should have forgotten all about it had it not been for this dear little woman," answered Joseph, as he clasped an arm about Nettie, drawing her to his side.

"Now tell me how you like this new order of things."

"It is all right, Mr. Winters; all but me. I just can't get rid of selfishness. I used to think I was a Christian when I was too selfish to be honest." And the strong man cried like a child.

"Remember there is none perfect, Mr. Summers. Pray without ceasing. But here we are at home."

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Moyer's Songs of Socialism do sometimes cause people to be quite "put out;" but they always win the very best things in the end for those who sing them. Get a copy and sing "Victory in Our Day."

---

# TWO SUBSCRIPTIONS FOR THE —PRICE OF— ONE

## OFFER REMAINS GOOD

### FOR JANUARY ONLY

For new subscribers you may have one yearly subscription to the Christian Socialist for 50c, or five yearlies for $2.00; one six-month sub. for 25c, or five for $1.00; and where an individual, a branch or a center wants to send the paper on trial to a large number of people, we will send twenty three-month subs for $3.00, or forty for $5.00.

### Tempting Book Premiums

For twelve yearly subscriptions at 50c each, that is, for $6.00 and the names and addresses of twelve new yearly readers, we will send as a premium either one of the following splendid volumes: Spargo's "Life and Times of Karl Marx"; Mills' "The Struggle for Existence"; either of the three volumes of Marx's "Capital," either of the two volumes of Osborne Warde's "Ancient Lowly," or Hillquit's "Socialism in Theory and Practice." These are the very greatest and best Socialist books, and we thus place them within the reach of every man, woman, boy or girl who really wants them. Especially is it thus made easy for a Socialist Local or Center to obtain one or all of these great books without a cent from their treasury —only a little work, which it is their duty to do anyway.

### Other Fine Offers

For five new yearly subscriptions at 50c each. $2.50, we will send Kutter's famous book. "They Must or God in the Social Democracy," or Rauschenbusch's "Christianity and the Social Crisis," or two of the beautiful crimson cloth bound copies of Moyer's "Songs of Socialism," or one copy of the Sargs and one copy of "The Golden Rule Republic No Utopia" and "The Religion of Labor."

For three yearly subs. at 50c each, $1.50, we will send a cloth bound copy of the "Songs" and "The Religion of Labor," or "The Golden Rule Republic" and "The Religion of Labor" and "Frances E. Willard's View of Socialism."

To every present subscriber who, between now and Feb. 1, 1912, sends us $1.00, we will extend his subscription one whole year and send the paper a year to anyone whose name he sends. Get one new sub. at 50c and add 50c for your own extended subscription, $1.00 for the two.

Address The Christian Socialist, 5443 Drexel avenue, Chicago.

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### TELL THEM ABOUT IT

It will be a great help to the patience of new subscribers if the comrades who get their names will explain that it is practically impossible for us to get the new names on the mailing list before two or three weeks from the time the subscription is sent in. When the mailing list of the Christian Socialist was small, the names of new subscribers could be written upon wrappers for mailing the same week they came in; but with a large list that is impossible on account of the expense. Because of the great amount of work attached to revising and proofreading the large mailing list of this paper, it can only be done twice a month. To surely get new names on the first monthly revision they must be here by the twentieth of the preceding month. To get them on the mid-month revision, they must be here by the 5th.

Therefore, let all club getters please inform the new subscribers that it will be about two weeks before they can get their paper, owing to the much labor required to revise the mailing lists. Let no new subscribers waste postage and patience writing to ask why their paper has not come, unless three weeks or more have elapsed since they subscribed. This also means that club getters should report all subs each week to avoid needless delay.

---

### THE PROSSER SPECIAL

The Christian Socialist of January 25—only one week ahead — will be a PROSSER SPECIAL because its leading articles will be furnished by Rev. Wm. A. Prosser, pastor of Ames M. E. Church, Pittsburgh, Pa. Orders are already coming in for bundles of that issue because comrades who have read or heard Prosser's lectures know that his will be a most interesting and convincing special. One of these fine articles is about "THE PHILOSOPHY OF SOCIALISM," and you who have read his "TEACHINGS OF SOCIALISM" or heard him lecture know that on economic philosophy Prosser is simply GREAT. The other article is fully as good or better, on "THE BIBLE AND OUR SOCIAL ORDER." This will finish what the other article fails to accomplish in convincing its readers.

This Prosser edition will give you the substance of two of Rev. Wm. A. Prosser's best lectures, besides the S. S. lesson comments. It will be worth a dollar a copy—sure, it will; but you can have it for ONE CENT per copy in bundles of ten or more, $4.50 for 500 copies, or $8.00 for 1,000 copies. And you can order now, if you want to, so as to receive the papers as soon as they are printed. If you wait till the issue appears, it will take a week or more for your letter to reach us and the papers afterward to get to you. No need to wait. You know how great our special editions are, and you know Prosser's genius at writing Socialist articles, therefore order as soon as you can. And get your center or branch to order a big lot. For the Prosser special is the best possible material with which to begin the campaign of 1912. GET BUSY NOW, and make this special a record breaker for sales. Please do YOUR part.

---

### SPECIALTY FOR 1912

What a great thing it would be to send the Christian Socialist to every preacher in America for at least three months during 1912. IT WOULD CONVERT THOUSANDS OF THEM TO SOCIALISM. And then they would "roar and thunder" from the pulpit against capitalistic crimes until they would WAKE THE DEAD consciences of their hearers and the nation would be aroused. IT CAN BE DONE. Plan for it.

---

### WOMEN IN THE SOCIALIST PARTY

**By Caroline A. Lowe, General Correspondent, Woman's National Committee**

Ten years ago the woman's movement in our party was a negligible quantity, existing chiefly in the minds of a few devoted women. Ten years ago the Socialist party was looked upon with far less respect than it is today, and the courage necessary to openly espouse its cause was correspondingly greater.

At the birth of the present Socialist party, which took place at the Unity Convention of 1901, there were eight women who attended as regularly elected delegates. These pioneer women deserve spcial mention as their influence was felt in the convention in no slight degree. They were Corinne Brown, Martha A. Biegler, Margaret Haile, Elizabeth H. Thomas, Sula Lowrie, Mrs. Max Hayes, Martha H. McHugh and Carrie Rand Herron.

Splendid as was their work, their influence was that of individual women and not that of representatives of any special movement of unrest or protest among the women of the working class. Such a movement had not yet had time for formation and we find no mention made in the minutes of the convention of woman's activity in the party organization, or of any need for special propaganda among women. The only mention made of the party's attitude is in the platform which demands "equal civil and political rights for men and women."

In reading the records we find the women delegates fearlessly and ably expressing their opinions and taking an active part in determining the plans and policies under which our party has progressed to its present success.

Three years later, in the national convention of 1904, the number of women delegates had not increased. California, Oregon, Colorado, Iowa, Wisconsin and Pennsylvania each sent one, while Kansas, true to its time-honored history, sent two women in a delegation of six.

In the proceedings of this convention, also, we search in vain for any acknowledgement of the special wrongs or needs of the working woman, or of the necessity for any particular line of work to reach them with the Socialist message and enlist them in the party organization. It is merely recorded that the German Women's Socialist Club extended on invitation to the delegates to attend a reception at the Trade Union Hall.

The constitution remained silent upon the organization of women and the platform simply demanded equal suffrage for men and women.

The Socialist woman definitely made her debut in the party organization at the National Convention of 1908. Twenty of them appeared upon the floor of the convention as delegates from fourteen states. Each of the twenty had a decided opinion as to the best way to reach her sisters and bring them into the fold.

It was my privilege to sit in the gallery and follow with unabated interest the work of the men and women who composed that notable gathering. From the first day to the last no group in the convention was more active and aggressive than were the women.

During the years from 1904 to 1908 the Socialist party had awakened to the fact that the "woman question" was a vital, living issue and must receive consideration. So on the afternoon of the first day, the committee on rules respectfully recommended that "a committee on women and their relationship to the Socialist party shall be elected, to consist of nine members," and the committee was duly elected.

In addition to their splendid work upon the floor of the convention, the women delegates met with local and visiting Socialist women in several outside meetings and conferences in which most heated discussions were carried on in regard to the best method of carrying on the work among women.

Corinne Brown, the same faithful, efficient worker who had served as a delegate to the Unity Convention, and Josephine Conger-Kaneko were the leaders of a group of earnest women who advocated the organization of women into clubs separate from the Socialist party, requiring only that the officers of these clubs be members of the party organization.

May Wood-Simons, Winnie E. Branstetter, Esther Niemen, and Dr. Antoinette Konikow were the leaders of an equally devoted group which opposed separate organizations and insisted that the work of the Socialist women should be within the ranks of the Socialist party as working committees of the party organization.

This latter group was victorious, and the convention decided against separate organization. The report of the committee on women and their relationship to the party was adopted. This report recommended that a permanent Woman's National Committee, consisting of five members, be elected to formulate plans for, and to have charge of, the special work of propaganda and organization among women. It also provided that a special woman organizer be kept permanently in the field.

Te convention elected the follownig comrades as the members of the first Woman's National Committee: May Wood-Simmons, Antoinette Konikow, Winnie E. Branstetter, Meta L. Stern and Margaret Prevey.

Not only did the convention adopt the above plans for pushing the work among women, but it also enlarged upon the meager platform demand of 1904 by inserting the plank, "Unrestricted and equal suffrage for men and women, and we pledge ourselves to engage in an active compaign in that direction.

The quiet, earnest work of the women pioneers had at last borne fruit and woman's share in the affairs of the party was now officially recognized. It but remained for her to outline her plan of action and put it into effect.

# THE CHRISTIAN SOCIALIST

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Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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Socialism means the ownership and rule of the earth directly by the people themselves through collectivism and the referendum. Tyranny and graft are impossible while the people rule themselves by direct legislation.

If you renew your own subscription during January you may have your own and a new subscription both for $1.00, the price of one. This offer can not be extended again this year.

## CORRECTED VOTE

We supposed the statement of the vote for N. E. C. members, which we reported last week was final; but the National Bulletin of January 6, which had not appeared when our issue of January 11 went to press, gives the following in which there are some changes in the final vote. We only quote the figures for the candidates receiving 4,000 votes. The first seven were elected:

| | |
|---|---|
| Victor L. Berger | 20,614 |
| Job Harriman | 14,995 |
| Wm. D. Haywood | 11,486 |
| Morris Hillquit | 9,696 |
| Alexander Irvine | 9,114 |
| Kate Richards O'Hare | 8,913 |
| John Spargo | 7,719 |
| J. Mahlon Barnes | 6,793 |
| May Wood-Simons | 6,778 |
| Lewis J. Duncan | 6,712 |
| James H. Maurer | 6,076 |
| George R. Kirkpatrick | 5,483 |
| Winfield R. Gaylord | 5,442 |
| Carl D. Thompson | 5,270 |
| James F. Carey | 5,067 |
| Frank Bohn | 4,937 |
| Wm. A. Ward | 4,506 |
| Anna A. Maley | 4,237 |
| Gertrude Breslau Hunt | 4,198 |
| Adolph Germer | 4,184 |
| W. F. Ries | 4,094 |

## DELEGATES TO CONVENTION

The National Bulletin of January 4 gives a statement of the number of delegates to the national convention of the Socialist party according to the amount of dues paid by each state organization. The leading States are entitled to delegates as follows:

| | |
|---|---|
| Pennsylvania | 28 |
| New York | 23 |
| Ohio | 21 |
| California | 18 |
| Illinois | 16 |
| Minnesota | 12 |
| Texas | 12 |
| Washington | 12 |
| Oklahoma | 11 |
| Massachusetts | 10 |
| Indiana | 9 |
| Wisconsin | 8 |
| New Jersey | 8 |

And so on down to the seventeen least organized states, which are entitled to one each.

The total number of delegates is 293.

## NATIONAL COMMITTEE

The National Committee of the Socialist party now numbers 86. The best organized have the following number thereon:

| | |
|---|---|
| Pennsylvania | 6 |
| New York | 5 |
| Ohio, California, Illinois, each have | 4 |
| Washington, Wisconsin, Oklahoma and Minnesota each have | 3 |
| Colorado, Connecticut, Idaho, Indiana, Iowa, Kansas, Michigan, Missouri, Montana, New Jersey, North Dakota, Oregon and Texas, each have | 2 |
| The other states each have | 1 |

## The Christian Socialist FELLOWSHIP

GENERAL SECRETARY
Rev. W. A. Ward, . . . St. Louis
GENERAL TREASURER
Rev. W. D. P. Bliss, 1451 Broadway, New York
GENERAL EXECUTIVE COMMITTEE
of Twenty-five Members

## LECTURES FOR WASHINGTON AND OREGON

Locals, churches and others wanting lectures—here is your chance. We have had urgent requests from these states for lectures. But as the calls came from a far corner of the country and most of our speakers are in other sections, we have not been able to bear the heavy expense necessary to send a man so far. We have several very able lecturers in these states but they can not get away to make a long tour. Comrade Albert Ehrgott of Portland can make short trips of two or three days. Comrade O. H. McGill, of Seattle, is working under the Home Missionary society of the Methodist church and delivering the Social message. Comrade John M. Higgins, of Prineville, Ore., and Comrade Chas. H. Powell, of Cove, Ore., are ready to go to points within reach. At last we have arranged for one of our strong men to make a tour of the two states.

* * *

## THE REV. ARTHUR A. METCALF

will enter the lecture field about the middle of February. Comrade Metcalf is pastor of Emmanuel Home Church, (Independent) at Tacoma. He was not easily converted to Socialism. His every doubt and objection had to be answered. But he was honest and fair in meeting the proposition. Determined to prove it unquestionably right or wrong, he made a most thorough investigation, reading many of the best and heaviest Socialist works. At last he was convinced and immediately declared his conversion openly.

He is educated and able to handle a subject; he is thoroughly read on Socialism and prepared to expound it and meet its opponents; he is thoroughly, mightily in earnest; he is an able speaker.

Do you want such a lecturer? It pays to secure the best. The better qualified the speaker, the greater the results.

Speak quickly. There is no time to waste if you secure a date before the route is arranged.

Address the General Secretary of the Fellowship. 10 Ghio Bldg., St. Louis, Mo.

## GIVES HIM JOY

Havelock, Nebr., Jan. 6, 1912.

Dear Comrades:

With great pleasure I try to write you a few lines. I got my Christian Socialist today and looked over the sub list, and that was joy for me. It will bring comfort, happiness and joy to hundreds of people and will preach the largest sermon yet preached. It will help bring the Kingdom of God on earth.

* * *

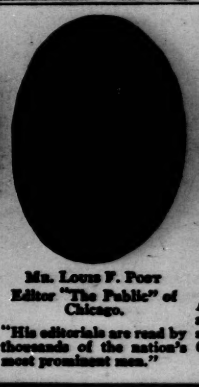
Dear comrades, words cannot express my joy to see such a big list of subs, it means so much. These Christian Socialists will help people to see that money is the father of poverty, the mother of crime. It will help them to see that money is a blessing, if properly used, and that it is a curse if not. We have got eighteen good Christian Socialist men here. God bless you and your work.

Say, boys, I am second vice-president of the State Federation of Labor of the state of Nebraska. I am appointed chairman of a committee from the Church Federation at the city of Omaha, Nebr. There will be something doing up there.

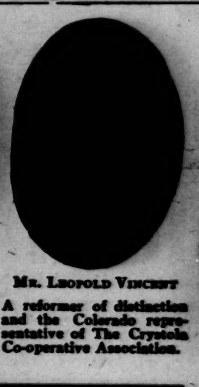
Yours for Christ and Socialism. S. D. Smith.

Isn't it strange how the intense warmth described in the story by Comrade Bristol (on third page) could so quickly and completely change Summers into Winters, by Joe!

Judge Ben B. Lindsey
"The first citizen of Colorado."



Mr. Louis F. Post
Editor "The Public" of Chicago.
"His editorials are read by thousands of the nation's most prominent men."



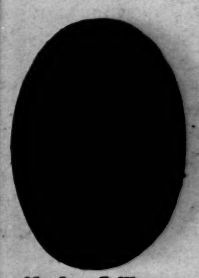
Mr. Leopold Vincent
A reformer of distinction and the Colorado representative of The Crystola Co-operative Association.

Mr. B. O. Flower
Editor "Twentieth Century Magazine." "The editorial dean of Democracy."



Mr. Geo. F. Washburn
One of Boston's leading business men and reformers.

Prof. Horatio W. Dresser, Ph.D., of Harvard.
Author of several famous books on Idealistic Philosophy.

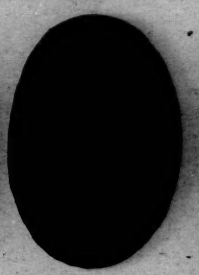


Mr. John Z. White
"The most eloquent and convincing orator of the Single Tax reformers."

Hon. I. N. Stevens
Leader of the Insurgent Republicans of Colorado.

Ex-Gov. C. S. Thomas
"For whom there is a rising sentiment for one of Colorado's next United States Senators."

A. A. Berle, M.A., D.D.
Professor of Applied Christianity in Tufts College.



Mr. Carl S. Vrooman
Author of "American Railway Problems."

Rev. Hiram Vrooman
Author of "Religion Rationalized" and President of The Crystola Co-operative Association.

# BE IT KNOWN

that there is to be a SUMMER RENDEZVOUS, ideally situated in the Rocky Mountains, for students and workers interested in fundamental social reform and other problems vital to progress.

**This rendezvous for reformers** is at Crystola, Colorado, at the very base of Pike's Peak in the famous Ute Pass, with the beautiful little Fountain Creek flowing through the land.

Crystola is located on the main line of the Midland Railroad and Pullman cars can be taken from either Denver or Colorado Springs. It is but ten miles from the end of the electric car line at Manitou, from whence is a State graded automobile road, which makes the place doubly accessible.

The accommodations will range from first-class hotel facilities down to tents with moderate prices accordingly.

Does it appeal to you to spend a part or all of the summer in the mountains in association with several hundred of the noblest men and women from all parts of the country, and where daily lectures and special courses of study are free to all? If so, send for our descriptive pamphlet, which will be mailed free upon application. Address Leo Vincent, 318 Chamber of Commerce Building, Denver, Colo.

Remember: "CRYSTOLA, A SUMMER RENDEZVOUS FOR REFORMERS."

The gentlemen whose pictures appear on this page are expected to be among the lecturers at Crystola next summer.

# THE A B C of Socialism

The A B C of Socialism is the name of a most telling article on Socialism by Harvey P. Moyer of which about 1,000,000 have been sold by the Appeal to Reason, Wilshire's Magazine and the **Christian Socialist.** We have reprinted this article, together with a briefer one by the same author, called "Vital Questions," in a neat 32 page pamphlet **just the right size to go nicely in the envelope with your letter to a friend,** or to carry in your handiest pocket to hand out. It is clearly printed in easily read ten-point type and sells for 5 cents each, 3 copies for 10 cents, or $2.00 per hundred, all prepaid. Some thoughtful Socialists keep a supply of the A B C on their center tables and give a copy to every one who calls. **There is nothing finer to hand your friend as an introduction to Socialism.**

# BUT

by mistake of our mailer in reporting the number on hand, we find that there are **nearly ten thousand copies** of this splendid article, the A B C of Socialism, in the form of a special edition of the **Christian Socialist**—of which we sold over 30,000 copies; and in order to get these papers out of the way of the new pamphlet and **out into the field doing good work for the cause,** you may have them at 1 cent per copy in bundles of ten or more, $4.50 for 500 copies, or $8.00 for 1,000. That is, you may have them at this price while they last. **First come, first served.** There will be no more of this splendid issue printed. The type is thrown out. And the pamphlet costs more than twice as much. Order now.

Address, the **Christian Socialist,** 5443 Drexel Ave., Chicago, U. S. A.

### AWAKENS CHURCH

Blanche G. Humphrey, a lady lecturer, delivered a lecture at Ness City, Kans., which aroused the whole town. The minister and trustees of the M. E. church were kind enough to allow her to lecture in the M. E. church. Her topic was "Socialism, the Ideal Christianity." She is a forceful speaker, and she completely cleared the minds of her audience of the old idea that Socialism is antagonistic to Christianity. The deep pathos of her convincing arguments brought the tears to many eyes at different times during her lecture.

### A CARD

Editor Christian Socialist:

Dear Comrade: Many thanks for your kind editorial notice of my Socialist book, Henry Ashton sent to you for review. You say: "The author is now old and ill and poor," etc., etc. Yes, I am advanced in years, have been confined to my room by illness for three years, and am not rich by any means, but I do not wish to induce anyone to buy my book on account of my poverty. I am not at all in a destitute condition, and not liable to be very soon. I own property enough to last my good wife and myself the remaining years of our mortal life under favorable conditions. I think Mr. editor, in a former letter to you, I must have unintentionally misled you into making the erroneous statement above referred to. Please publish this card and oblige.

Yours fraternally,

R. A. DAGUE,

231 South Tacoma Ave., Tacoma, Wash.,

January 4, 1912.

Carr is a warrior bold—Mrs. Ella's reports grand—Ward's inspiring—and Prosser convicting and convincing. And Aunt Kathryn a grand hostess to not only the young, but to us all. May the blessings of Heaven rest with the **Christian Socialist** and all connected with it.

D. R. Miley, Ohio.

* * *

Comrade J. B. Case, of Nevada, remembered us again with a five dollar donation.

## FOR YOUNG CRUSADERS

**Conducted by M. Kathryn Spiers, 901 W. Main St., Richmond, Va.**

### ORDER AND REGULARITY

We hope this year to make a new record for regularity with our department, not missing a single number, and making it a constant reminder of all that tends to keep us active, intelligent workers for the co-operative commonwealth that is to be.

Workingmen and women are usually, and much to their advantage, compelled to observe regular hours for labor and for eating, but they frequently fail to recognize the value of regularity in matters which do not directly affect their pockets. I know a young girl who was in poor health, after leaving school, because she loitered around the house, eating at all hours of the day and night, and living generally in a haphazard fashion highly injurious both to body and mind. When she found a position which compelled her to rise early and eat regularly, she was soon enjoying the best of health. Whenever she is thrown out of work the old complaints return, but as long as she is regularly and usefully employed she is the picture of health—and in her case, as in many others, health means beauty also.

In some of the professions and occupations, notably the ministry and literary work of some kinds, there is much opportunity if not temptation to an irregular and desultory arrangement of the life. Where this is the case it is of the highest importance, and to the extremest advantage of everyone affected, that a proper training in these matters should have been received; or, when this has unhappily not been the case, that the individuals should have the wisdom to see the fault and the firmness resolutely to combat it, deciding just how best to divide their time, and faithfully persisting in the effort to observe the rules laid down.

I wonder if some of our Young Crusaders occasionally grumble at the need for rising at a certain hour? Or do they neglect to respond promptly even to the call to meals, not to mention other things? It is impossible to have order and regularity in a household without the cheerful and hearty co-operation of every member of it. As has been well said, "Order is Heaven's first law." It is impossible to observe the Golden Rule without attention to these things. If our motto, **"THE GOLDEN RULE AGAINST THE RULE OF GOLD,"** is to be any more than printed words or a sound in the ears, we **MUST** both **think** soberly about this, and **ACT** conscientiously according to our thinking.

### The Hour of Our Responsibility

#### Approaches

Socialists have been working for many years to obtain political power, with the idea that by that means we could soon show the whole world how easily the dreadful wrong and suffering now underlying all our industrial life might be done away with. The idea of individual preparation being necessary, that we might worthily bear the tremendous responsibility we have been seeking, has not seemed to enter our minds until lately. It is now being forced upon us by our political success in various cities and towns, and the Appeal to Reason has taken a wise and timely step in that direction by establishing its correspondence course in law.

It is easy to criticise and to find fault. Especially when it is **OTHER PEOPLE** who are the targets. There have been faults in plenty for us to point out, and there is no immediate danger of the supply falling short; but it is one thing to preach, dear boys and girls, and quite another thing to **practice** what we preach. We are now, and will be increasingly in the future, called upon to demonstrate the ability to practice what we have so long preached. If we are earnest and sincere, we will rise to the occasion, and put our would-be critics to shame. Of course we shall make mistakes, but they will not be hopeless ones. If there are any insincere, cowardly, or "yellow" streaks in us, they will show up clearly to our shame and the party's injury, to the public eye, which will be sternly and suspiciously fixed upon us just so soon as our opportunity arrives.

Especially will the Christian Socialists need to measure up to the highest standard in earnestness and sincerity as well as efficiency. I believe they will, but I am anxious that our Young Crusaders realize that the rapidity of future progress wil depend upon their showing the spirit of co-operation in all things, at home and abroad, with all the influences and methods that make for improvement. Their fathers and mothers wish to give them every real advantage possible in education and training. The word "Christian," before the word Socialist, should mean a real belief that "The fear of the Lord is the beginning of wisdom." Therefore, they want them to learn and obey the teachings of the Word of God, and they know that the Golden Rule embodies them all, in the simplest form, so that a young child can understand. So our boys and girls must live that rule every day, inside and outside of their homes, if they want to become fit to carry the red banner with our motto upon it in the smokeless battle against the Rule of Gold.

#### How Children Can Help

To order our lives by the Golden Rule, in the wholehearted way which I am sure all Young Crusaders wish to do, we should make some plan, and set apart some time, to do special work for the cause of Socialism. We all believe in our paper, and think it one of the best means to carry the message of Socialism to Christians. Its growth in usefulness depends upon its going to more and more readers every week. Let us do just all we can to spread a knowledge of the paper, and secure new readers for it. Let us deny ourselves, if necessary, of some pleasure or possession to do this. Many of the older ones do this now, but I am sure that the younger ones could help more than they do, if they would make up their minds to do it. I once read a fairy story in which a magic ring pricked the finger of the wearer when any duty was neglected. I am going to keep prodding the readers of this column about this matter every now and then, because I haven't any magic ring to send them which would keep them in mind of their duty to the many people who do not yet know the message of cheer to the world which we have for them. They think that hunger and want and cold are necessary things which some must always bear—perhaps for the good of their souls!

Don't you want them to find out their mistake?

Then plan an orderly way to show them the truth, and help us to tell them regularly that God has given us a world overflowing with abundance for all, and only waits our co-operation to bestow every natural and spiritual blessing upon all mankind.

It takes "line upon line, and precept upon precept," to impress this truth as well as every other.

* * *

"I keep six honest serving-men;
(They taught me all I know)
Their names are What and Where and When
And How and Where and Who.
I send them over land and sea,
I send them east and west;
But after they have worked for me,
I give them all a rest."

Editor Carr goes to Green, Kansas, for a few weeks revival meeting.

Comrade Rev. Alfred Arundel, late of Pittsburg, writes as follows concerning this special. "The articles by Bishop Spalding, Messrs. Duff and Bliss are a liberal education. Wish every Episcopal minister in the land might read, mark, learn and inwardly digest."

# International Sunday School Lessons

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## LESSON FOR JAN. 28, 1912

### The Presentation in the Temple—Luke 2:22-39

Golden Text: For mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples. Luke 2:30-31.

For want of space nothing was said in the notes last week on the song-message of the angelic host. Their song contains a message we should specially note. It is a message in prophesy to be fulfilled in history. It opens by declaring "Glory to God in the Highest." This means either or both of two things. First, that the glory of God, i. e., His existence, relation to the universe, character, love for and attitude toward men, are revealed in the Christ Child. Or, second, all of this will be fully revealed in the consummated work of Christ on earth. God, the Father, is and will be made fully manifest in the person and completed mission of Christ.

But the angels do not lose sight of earth in the dazzling glory of heaven. They declare for Peace on earth. This means rest from wars, strife, quarrels, etc., not only in Palestine, Greece and Rome but also in the whole world. It is universal peace and harmony or nothing. It is to be universal peace in intention as well as extension. It means peace between nations, between capital and labor, between religious bodies, between husband and wife, parents and children. It means the peaceful unity of the whole world.

Then it states the basis, the only basis, for such a universal condition. It is peace among Humanity of good will, pleasure. Experience is teaching the world that men can not be united, and their unity maintained, on the basis of common territory, creed or color. History and modern scientific socialism agree with the angels that the world can be consolidated into a peaceful and united commonwealth only on the basis of community of interests and mutual good will. The song once sung by angels in prophesy will again be sung by men as historical fact.

* * *

How long the "holy-family" lodged in their stable quarters the Gospel records do not tell us. All we know is that they were still in the historic village of Bethlehem, remaining there, no doubt to observe in person all the requirements of the Levitical law. The law required the child to be circumcised at eight days old, "redeemed" of the priest at the price of five shekels (about $3) when 31 days old, and the mother purified, by a paid temple service, 41 days after confinement. According to Luke, the Joseph-family met all these requirements. Jesus was circumcised and received His angel-given name on the eighth day after birth. The "redemption" of the child and the "purification" of the mother took place in the temple at the same time. Jesus, therefore, was presented in the temple and dedicated to God's service, by his parents, through the Levitical ritual when He was about six weeks old.

#### Dedicating Children to God

If there is any one subject on which the Bible is explicit, even dogmatic, it is the subject of childhood. If there is an object among the multiplicity of priceless things in the universe that is dear to the heart of the eternal God it is an innocent, helpless child. God through the pages of that Book declares that children belong to Him, that He loves them, cares for them, that they are members of His Empire, and that He will wreak vengence on all who oppress them. Jesus expressed the thought when He said that it were better that a man were never born, or that a millstone were tied around his neck and he drowned in the depth of the sea than that he should offend one of these little ones.

It is little wonder, therefore, that the Bible regards the act of generation and the function of race propagation as holy; that children are the gift of God; that they belong to Him; that they are a blessing to homes and a benediction to society; that parents should carefully train their children in character building, and that society should see to it that children, parented or orphaned, should never be cheated out of their Divine rights. God saw from the beginning what we are now beginning to learn through bitter experience that the future man is now in the child and the welfare of the race is in the keeping of children.

In short, this is the attitude of the heavenly Father toward little children and His demand for them. What an idea for earth to follow! It demands for its realization that every human pair shall be married in heaven's way, that every home be founded upon love, that every mother, like Mary, can feel that that which she bears is holy, that every father, like Joseph, can act the protector and trainer of his children, that every child is a welcome visitant—a blessing, not an added curse to the home, and every fireside is a "holy temple" dedicated to the worship of one true God and teaching of the truth. There are many humble homes today like the peasant home in Nazareth, that are honestly trying to carry out these Divine-social requirements. They succeed only in part. There are thousands upon thousands of homes that have no conception of them and make no attempt at realizing them. There are harrassing social conditions that prevent them even though they desire to do so. Before the world can come to the practice of the Divine commands with reference to home and the proper training of children the present capitalist system must first be destroyed root and branch.

The marks of mammonism were upon the "holy family." They were poor (presumably not because of drunkenness, laziness, extravagance) and their poverty followed them to the temple and marked them off as members of the Proletarian army. The Levitical law provided that a woman on or after the forty-first day of her confinement shall present a lamb a year old for a burnt offering and a young pigeon or a turtle-dove for a sin offering. But if she were unable to present a lamb and a dove then she could present two turtle-doves instead. This was called the offering of the poor, this is the offering Joseph and Mary made in the temple at the "presentation." It published them as poor. Class distinction followed them to the church. It was gracious to make provision that the poor could attend the temple even as the poor but it would have been infinitely better to have adopted a social order in which classes could exist and they would never be seen in church or social circles. It is no wonder that Jesus when he came to manhood, denounced the Levitical ceremonials and emphasized the practice of the moral, economic and political contents of the Mosaic Law. He would abolish all marks, and possibility of marks, of classes in church and state by the adoption of a Universal Brotherhood order in which the strong should bear the burdens of the weak and justice and mercy should regulate human activities and relations.

But the existence of classes, bearing visible marks of their places in society is inevitable under capitalism. It always has been, is now and will be so as long as it lasts. The marks of class distinction are reflected by society as clearly as crystal waters reflect the soft light of the moon. No one, acquainted with society, needs be told who the rich are, where they live, how they travel, where they seek their pleasure and where they go to church. They have the marks of their class on them. And on the other hand the poor, like Joseph and Mary, are marked off quite as distinctively class distinctions run all through society, from bottom to top, through industry schools, state, churches and social circles; and always will so long as a social system exists that makes great economic differences among people inevitable. The poor will always be obliged to come and go with a pair of turtle-doves while the rich can swagger forth with a lamb a year old and a turtle-dove. That is the mark of difference, for be it remembered that class distinctions are rooted in and grow out of economic differences.

#### Simeon's Prophesy

What did the church and the world care about that Presentation service and the humble poor there for Redemption and "Purification?" Nothing. They were poor people with a poor boy-baby, that was all. They saw the mark of poverty, and were sensible of a poor man's offering. That was all they saw, that was all their poor blind souls were capable of seeing. They could not see the future mightiness in the present weakness, the coming glory in the obscure babe, the radiant world-light in the present child, the salvation of the world and the crowning glory of Israel in the helpless tot in Mary's arms. They were blind to spiritual visions and the glorious tomorrow. All they saw was the today and the thing of the hour. The mercenary spirit in state and church never sees more.

Not with Simon, the man of God, the prophet who had waited in assurance that he would live to see Him who would bring deliverance to All peoples no less for Gentile than for Jew. This man was *just;* he *feared God* and he *longingly waited* for the coming of the consolation of Isreal. Little wonder he saw things in the child others did not and could not see. It is usually the JUST, the GOOD and the OPTIMIST that want a social change from bad to good, and are quick to detect the real savior when he comes.

This man when he came into the temple and saw the child, took him in his arms and praised God he had lived to see the coming of Him who should overturn the present order and found the kingdom of God. He saw not the marks of poverty but of universal wealth; not of weakness, but of power; not of obscurity, but glory; not of a babe, but of the savior of the oppressed of mankind. Glorious vision! How true to history!

But he saw more. He saw him, as Isaiah saw him, a man reviled, rejected, m treated, falsely accused, persecuted, killed, not on his own account, not because he deserved it, but on account of his work for the benefit of others. He came to save the poor and the rich killed him. He came to console Isreal and carry her work to a glorious consummation and Isreal rejected him and put out his life. All this he saw and more. He saw Mary, his poor mother, broken-hearted and writhing in the anguish of Soul.

How often her poor mother-soul was pierced, as by a sword, by the suffering and hardships of her beloved boy as he toiled day and night, year in and year out, for the emancipation of their class history, says not a word.

The parental heart alone can imagine. It is no wonder that she followed him everywhere, even up to the cross; that he in turn loved her to the end.

All this prophesy concerning Son and Mother was literally fulfilled. It has been fulfilled many times over. Every mother's son who has been born and raised up of God to champion the cause of the poor has suffered the same fate, including cruel death, and in many cases, worse than death. Not only have the sons suffered, but also their mothers, and in cases where they have been married, their wives and children, for the heroic part they have played in trying to save the world. The saviors of the world have not, and do not now, live, toil and suffer ignomies beyond the power of tongue to describe, for their daring attempts at righteous revolutions alone. Read the biographies of Karl Marx, Abraham Lincoln, Wendell Philips and William Lloyd Garrison as examples.

The day of presentation was an eventful day in the life of Mary and Joseph. The things they saw and heard coupled with the visitation of the shepherds, stirred their minds to their depth. They did not say much but they pondered well the things they heard. Well they might. They had, through the Jewish ceremonial presented their child to God and dedicated him to His service. Pious as they were they did not know then all that that meant to their child, to themselves and the world. May it not be the same now? When before, at, or after birth we, in public or private, present our children to God and dedicate them to His service, to live and act as He would have them and this is our duty and privilege), do we realize all that this means? Do we do it in meaningless formalism or conscious reality? Do we stand ready to train our children to know God's will and follow it in personal and social life? Are we willing to calmly accept and suffer all the consequences to our children of such a course? Like Joseph and Mary we may well hear all the prophets have to say concerning the anointed-of God, the Lord's Christ, and ponder them well in our hearts. But ultimately, blessed will be the mother